

REPORT

NATIVE PAPERS

FOR THE
Week ending the 4th July 1896.

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LIST OF NEWSPAPERS.

CALCUTTA

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Weekly.					
1	"Banganiyasi" ...	Calcutta	5,000		Temporarily discontinued from May 1896.
2	"Bangavasi" ...	Ditto	20,000	27th June, 1896.	
3	"Hitaishi" ...	Ditto	800	30th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	26th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	2,500		
6	"Navayuga" ...	Ditto	.....	27th ditto.	
7	"Sahachar" ...	Ditto	About 500	24th ditto.	
8	"Samay" ...	Ditto	3,000	26th ditto.	
9	"Sanjivani" ...	Ditto	3,000	27th ditto.	
10	"Som Prakash" ...	Ditto	800	29th ditto.	
Daily.					
1	"Banga Vidya Prakashika"	Ditto	About 350		
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	28th to 30th June and 1st and 2nd July, 1896.	
3	"Samvad Prabhakar" ...	Ditto	1,250	26th, 29th and 30th June and 2nd July.	
4	"Samvad Purnachandrodaya"	Ditto	200	26th, 27th, 29th June and 1st July.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	26th, 27th, 29th June and 1st and 2nd July, 1896.	
HINDI.					
Weekly.					
1	"Bharat Mitra" ...	Ditto	2,000	25th June, 1896.	
2	"Hindi Bangavasi" ...	Ditto	10,000	29th ditto.	
3	"Uchit Vakta" ...	Ditto	.....	
Daily.					
1	"Dainik Bharat Mitra" ...	Ditto	5,000		
PERSIAN.					
Weekly.					
1	"Hubl ul Mateen" ...	Ditto	.....	
URDU.					
Weekly.					
1	"Darussaltanat and Urdu Guide."	Ditto	310	25th June, 1896.	
2	"General and Gauharisafi"	Ditto	330	30th ditto.	
BENGALI.					
BURDWAN DIVISION.					
Fortnightly.					
1	"Bankura Darpan" ...	Bankura	450		
2	"Ulubaria Darpan" ...	Ulubaria	700		
Weekly.					
1	"Burdwan Sanjivani" ...	Burdwan	About 250	24th June, 1896.	
2	"Chinsura Vartavaha" ...	Chinsura	550	28th ditto.	
3	"Education Gazette" ...	Hooghly	1,145	26th ditto.	
Monthly.					
1	"Ghosak" ...	Khulna	350		

No	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
BENGALI.						
Weekly.						
1	"Murshidabad Hitaishi" ...	Murshidabad ...	826	24th June, 1896.		
2	"Murshidabad Pratinidhi" ...	Berhampore ...	200			
3	"Pratihar" ...	Ditto ...	603	26th ditto.		
URIYA.						
Monthly.						
ORISSA DIVISION.						
1	"Brahma" ...	Cuttack ...	160			
2	"Indradhanu" ...	Ditto ...	.....		
3	"Shikshabandhu" ...	Ditto ...	.....		
4	"Utkalprabha" ...	Mayurbhanj ...	.....		
Weekly.						
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....		Only six copies have been issued since the paper was revived in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190			
3	"Uriya and Navasamyad" ...	Ditto ...	309			
4	"Utkal Dipika" ...	Cuttack ...	480			
HINDI.						
Monthly.						
1	"Bihar Bandhu" ...	Bankipur ...	500	28th June, 1896.		
Weekly.						
1	"Aryavarta" ...	Dinapur ...	1,000			
URDU.						
Weekly.						
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	.....	Temporarily discontinued from 15th May, 1896.
2	"Gaya Punch" ...	Gaya ...	400			
BENGALI.						
Weekly.						
RAJSHAHI DIVISION.						
1	"Bagura Darpan" ...	Bogra ...	.....		
2	"Hindu Ranjika" ...	Boalia, Rajshahi ...	195	24th June, 1896.		
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	18th ditto.		
HINDI.						
Monthly.						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	500		It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.	
BENGALI.						
Fortnightly.						
DACCA DIVISION.						
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	244	28th June, 1896.		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<i>Weekly.</i>				
1	"Charu Mihir" ...	Mymensingh ...	900		
2	"Dacca Prakash" ...	Dacca ...	2,400	28th June, 1896.	
3	"Saraswat Patra" ...	Do. ...	About 440	27th ditto.	
4	"Vikrampur" ...	Lauhajangha, Dacca ..	240	25th ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	29th June, 1896.	
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Prakash" ..	Comilla ...	700		
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120	9th June, 1896.	
	BENGALI.				
	<i>Fortnightly.</i>	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sylhet	.....	Jaishtha, 2nd fortnight, 1303B.S.	

I.—FOREIGN POLITICS.

THE *Hindi Bangavasi* of the 29th June says that the British nation cannot place much faith in the Amir's assurance of friendship for England. Though the English Government in India has been for a long time paying a large annual subsidy to His Highness, he did not permit the Government to push its railway to the Afghan frontier, but he is looking on unconcerned while Russia is pushing her railway towards his dominion. English statesmen, therefore, fear that in a time of emergency the Amir will take Russia's side.

HINDI BANGAVASI,
June 29th, 1896.

II.—HOME ADMINISTRATION.

(a)—Police.

2. In reference to the result of the case against Baladev Das of Mirzapore, in the North-Western Provinces, the *Sahachar* of the 24th June writes as follows:—

SAHACHAR,
June 24th, 1896.

The police in the Mirzapore case. It is probable that the Magistrate was not concerned in the getting up of the case. He may not have had any hand in instigating the police to get up false evidence. The police, it is probable, got up the case of their own motion, in order to please their superiors, the District Magistrate and the District Superintendent of Police, who, they knew, were offended with Baladev in connection with the house-selling affair. If this supposition is correct, then it is clear that even a District Magistrate is at the mercy of the lower police officers, who may disgrace his name and position in their anxiety to please him. In the present case, the police openly made use of Mr. Branson's name in order to procure false evidence. And they so far succeeded that the betel-seller did not hesitate to consent to the fouling of the character of his innocent wife, and his wife, though pure and innocent, gave herself the blackest character. But the Magistrate who could not keep himself and his name safe against such machinations of the police must be a worthless officer and unfit for the post he holds.

The circumstances of the case, however, may lead one to suspect collusion on the part of either the Magistrate or the District Superintendent of Police, or on the part of both in getting up the case. The lower police officers could not have ventured to proceed to such lengths without the secret instigation of the Magistrate and the head of the police. Besides, the lower police officers had no enmity either with Baladev or with the *mohunt*, Ananda Giri. Why should they without cause stand up against a rich and powerful man like the latter? They also knew that without the help of their superiors they would not be able to procure against Baladev evidence of the detestable crime with which they charged him.

Whichever of the above two suppositions be correct, it is Government's duty to hold an enquiry into the origin of the case. The guilt of the lower police officers has been certified to by the Magistrate himself, and they ought to be adequately punished. But the higher officers, too, if they colluded with the lower police in getting up the case, should not escape scot-free. No positive guilt is at present attributed to Mr. Branson or to the District Superintendent of Police. But in order to clear their character, it is necessary that an enquiry should be held.

3. The *Hitavadi* of the 26th June writes as follows:—

HITAVADI,
June 26th, 1896.

Oppressions at Sitakunda. It would be impossible to exhaust the catalogue of oppressions by *pandas* at places of pilgrimage. It can be proved by innumerable instances that the majority of *dalals* and *pandas* at Kalighat, at Tarakeswar and at Baidyanath are men, mean, deceitful and servile, and of an abominable character. But it is a matter of great regret that neither the religious men in the Hindu community nor the officials have yet succeeded in putting them down.

Of late the affairs of the shrines of Chandranath and Sitakunda have formed the subject of proceedings at first in a lower Court and subsequently in the High Court, and those affairs have been discussed first in the press and then in the Legislative Council itself, but the oppression continues as

before. We will lay before the authorities what a correspondent writes on the subject:—

The oppressions at the shrine of Sitakunda, in Chittagong, remain undiminished after all that has been done. Nothing is of any avail: the mohunt remains unmoved and immovable like a rock. By the High Court's decision of the 8th April 1896, it has been established that the mohunt has no right to exact fees from pilgrims. But the mohunt continues to exact fees all the same. The Hindu community is indifferent in the matter. There is nobody there but the authorities to relieve the pilgrims of this grievous oppression. I will show below how pilgrims are insulted and oppressed by the mohunt at the shrine of Sitakunda.

After the pilgrims have proceeded a little way in the direction of the shrine, they see before them the mohunt's astan, at Kishoreban, a lofty, two-storied building provided with western luxuries. There is a fencing in front for detaining pilgrims. At one end of this fencing is a low door of about a cubit and-a-half in height, guarded by grim gate-keepers who look like so many messengers of Pluto. These gate-keepers are recruited from among Musalmans. They commit various oppressions upon pilgrims. When female pilgrims pass, stooping through this door, the gate-keepers often take advantage of the circumstance to commit oppression upon them. When they are unable to do any worse mischief, they sing extremely obscene songs. It is difficult to distinguish the guilty party in the crowd. Many women of respectable families come to the shrine. They, too, are subjected to similar indignities. The majority of pilgrims are detained near this fencing, only two or three of their leaders being permitted to go to the mohunt to purchase tickets. When tickets have been purchased, the gate-keepers compare the number of tickets with that of the pilgrims, the counting of pilgrims being done by seizing them by the neck, and then admitting them through the door. Many pilgrims are driven out. There are often policemen at the door, but this does harm rather than good, for wherever the police is there is also oppression in the fullest measure. Policemen do, without the least hesitation, things which no other people will venture to do. The police can do anything with impunity.

It should not be supposed that those who go to the mohunt to purchase tickets obtain them immediately on payment of money. Often the mohunt and his disciple, the only two who are authorised to sign tickets, are not to be found. They are perhaps steeping themselves in bliss in their pleasure-house or their pleasure-garden, while thousands of men and women are waiting for them exposed to the sun or rain. It is sometimes 10 or 11 o'clock before pilgrims can purchase tickets. So in returning from the shrine many are overtaken by night in a dense forest infested with wild beats.

About two hundred cubits ahead there is a second fencing. Here, too, tickets are examined, and pilgrims are pushed in by the neck as at the first fencing. Sometimes the work of examination is done by the mohunt's disciple. But the disciple is almost always absent from his post. Whether because it is a place of pilgrimage or because it is a strange place, the inoffensive and religious-minded Hindus silently put up with affronts to their women. Even ladies who do not stir out of their homes and who, far from touching male strangers, are abashed even by their presence, are insulted in this way! O! Hindu community, are you blind? Is it for this apathy that you vaunt of your superiority to other communities? One shudders to think of all this. The local Magistrate has been given to understand that the fencings are erected to prevent crowding. But what mischief is being produced by that arrangement!

There is another fencing at the gate of the temple of Svayambhunath. The temple yard is small while the crowd is very large. The guards at the door, therefore, possess very good opportunities for oppression. Many obtain from the mohunt permission to serve as guards in this place by much entreaty. God knows why they are so anxious to obtain this permission! There is this demoniacal oppression at a place where one forgets all the cares and anxieties and sins and sorrows of this world, where the soul is soothed and the heart is enraptured by Nature's beauties. Is this due to the nature of the men or to the nature of the times? We ask those who will do nothing themselves, and yet raise a hue-and-cry to see Government interfere in any

way, whether they will not realise the sufferings of their own community. How long will they remain blinded by their own interests? Are they not wounded in their hearts to see this ill-treatment of Hindus—this affront to Hindu women?

4. A correspondent of the same paper complains that a band of *gundas* has been formed at Fuleswar, near Ulubaria. This band have made it their chief business to rob and injure orchards. Lately, they cut down and removed a great way off two fences of an orchard, measuring about 17 or 18 cubits in length. Who knows that these bold men will not next proceed to set fire to houses or to remove their thatches? The Subdivisional Officer and the local police are requested to attend to the matter.

Gundas at Fuleswar, near Ulubaria.

5. Another correspondent of the same paper, one Fani Bhushan Mukerji, writing from Joyrampore in Nadia, publishes the following account of a terrible oppression committed by the police Sub-Inspector of the Damurhuda thana:—

Terrible oppressions by the Police Sub-Inspector of the Damurhuda thana in the Nadia district.

A woman, named Kusumkumari, laid information before the police that one Jadu Nath Benia had stolen some money and documents from her box. On the 18th May last, the Sub-Inspector came to the house of the collecting panchayat in the village to make an investigation. He had Kusumkumari summoned before him and took her deposition. He then searched the accused Jadu's house, but could not find the articles there. Jadu was then taken to the panchayat's house, where he was kept confined in a room all night, beaten and otherwise maltreated. The woman, Kusum, too, was taken to the panchayat's house. The Sub-Inspector foully abused her for harassing the police, threatened her with a criminal prosecution, and finally, horrible to relate, brutally outraged her in a room where she had been confined. This occurrence took place on the night of the 18th May last. If the Sub-Inspector is suffered to escape with impunity after perpetrating all this oppression, the police will become still more oppressive. Sir Alexander Mackenzie is entreated to enquire into the truth of this charge against the Sub-Inspector.

6. The *Sulabh Dainik* of the 26th June complains of oppression by drunken European sailors in Calcutta. They are in the habit of way-laying and ill-treating passers-by and of extorting money from them. They do not even spare Europeans. The other day two drunken sailors waylaid a European gentleman near Dalhousie Square and demanded money from him. The European gentleman having refused to comply with their demand, they were about to take recourse to violence, when they were paid in their own coin by the European gentleman who proved more than a match for both of them. The Police Commissioner should place more European constables in quarters generally frequented by drunken sailors.

Drunken sailors in Calcutta.

7. A correspondent of the *Navayuga* of the 27th June cites the following instance of a cooly-recruiting abuse:—

Cooly-recruiting abuses.

About four years ago, the wife of one Dwarik Halder, a poor fisherman of Ratnapur, in the Meherpur subdivision of the Nadia district, was, with two children, fraudulently recruited as a cooly and sent to an Assam tea-garden. Dwarik has been trying his best for the last four years to get back his wife, but in vain. His brother has received two letters from the poor woman, one of which conveys the sad news of the death of one of her children. The other runs as follows:—

JHAKIRBAND TEA-GARDEN,

Kalaisha Post-office.

I have received your letter in due time. My daughter is well, but my poverty prevents me from properly nursing her. How can I answer the question why I left home? Fate was against me. I left home in a pet, met two cooly-recruiters, and were ensnared by them. Forgive me, and also ask your brother to forgive me. If your brother loves his daughter, he will no doubt come here as soon as he receives this letter.

SRIMATI GOLAPI MULO.

HITAVADI,
June 26th, 1896.

HITAVADI.

SULABH DAINIK,
June 26th, 1896.

NAVAYUGA,
June 27th, 1896.

The real name of the woman, however, is not Golapi Mulo but Thakomani, and it is quite clear that her name has been changed by the cooly-recruiters. Dwarik petitioned the Subdivisional Officer of Meherpur, the Magistrate of Nadia, and even the Lieutenant-Governor several times. He received two notices in reply to these petitions. In the first notice he was told to present himself before the Subdivisional Officer on the 24th September 1894. In the second he was informed that his petition to the Lieutenant-Governor was under the consideration of the Government.

Nothing, however, has been done since then, and Dwarik has submitted fresh memorials to the authorities without any effect.

SANJIVANI,
June 27th, 1896.

8. A correspondent of the *Sanjivani* of the 27th June writes as follows:—

A high-handed tahsildar in Mymensingh. Srimati Bharati Dasi, wife of one Rajkisor Das, lives in Sekendarnagar, a village under the jurisdiction of the Badla out-post, in the Kisoreganj subdivision of the Mymensingh district. She has for a long time been in the undisputed enjoyment and possession of her husband's property, which sufficed to maintain herself and her old mother in comparative ease and comfort. But as ill-luck would have it, Sekendarnagar became, by virtue of partition, the sole estate of Apchhar Mian, zamindar of Itna, in the same district. The zamindar himself is a quiet man, but his tahsildar, one Gagan Sarkar, who is in charge of the estate, is a bad man. The first thing Gagan did was to deprive the poor widow, Bharati Dasi, of five cottahs of land, and make them over to one Babur Ali, a Musalman of the same village. Bharati went to the zamindar herself, and in tears begged him to order the restoration of her land, but in vain. She was consequently forced to seek justice in a law court, and her case is still pending in the court of the Munsif of Kisoreganj. But her seeking the protection of the law has offended the tahsildar, and he is leaving no stone unturned to wreak his vengeance on her. Here are a few instances of the way the tahsildar is ill-treating the helpless widow:—

- (1) On the 4th September 1895, one Sarup and a few others cut down the paddy growing on the above-mentioned five cottahs of land. The tahsildar gradually deprived the widow of the remaining nineteen cottahs of her land and leased them out to another person.
- (2) From that time forth Gagan Sarkar has engaged several *lathials* headed by Sarup and Imambux with the object of overawing the poor widow and, if possible, of abducting her by force.
- (3) This has made Bharati leave her home. A number of *budmashes* have now entered her house by force, destroyed the doors and windows, and done considerable damage to the fruits growing in her garden.
- (4) On the 18th March last a dead cow was thrown into her kitchen.
- (5) On the 21st April last Bharati had the courage to sleep in her own house at night, when a few *budmashes* cut through the wicker wall of her room. She raised an alarm, a crowd was drawn, and the *budmashes* fled.
- (6) When Bharati was at Kisoreganj, Gagan Sarkar fined and insulted her consin Durga Charan Das, and compelled him to drive the poor widow and her old mother out of his house.

Bharati is now quite helpless. She has no money, no land, no shelter. Her distress reminds one of the verses of the Bible:—"The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head."

The misery of the poor widow excited the pity of a few kind-hearted pleaders and mukhtars of Kisoreganj, and they resolved to protect her against the tyranny of the tahsildar. Through their efforts, Gagan Sarkar and a few others have been ordered to show cause why they should not be bound down to keep the peace. Gagan applied to the court for permission to appear through his mukhtar, but his prayer has not been granted, and a warrant has been issued against him. The case will come up for hearing on the 1st July, and the court, taking pity on the complainant, has subpoenaed her witnesses at the cost of the Government.

We have a few words to say to the zamindar of Itna in this connection. He has not done well in entrusting a tahsildar with so much responsibility. Dressed in brief authority, the tahsildar, like the frog in Æsop's fable, is trying to distend himself into impossible proportions. But righteousness is sure to triumph in the long run, and the inflated tahsildar is sure to burst like the frog in the fable. If the zamindar remains still indifferent and countenances the tahsildar's high-handedness, the story of this oppression will reach the ears of the Lieutenant-Governor, who will soon come to Mymensingh. Will not Apchhar Mian go to the *darbar*?

We pray the Subdivisional Officer of Kisoreganj—

- (1) To institute a local and personal inquiry into the charges of oppression preferred against the tahsildar.
- (2) If the investigation proves that the complaint of Bharati is true, he should not allow a man like Gagan Sarkar to be connected with the management of the Itna estate.
- (3) If, on the other hand, the complaint proves false, he should punish the complainant.

We cannot but observe in this connection that the conduct of the Badla Police, in the matter of Bharati Dasi, has all along been shameful in the extreme. The poor woman thrice complained to the police against the tahsildar, but it reported her complaint as false, and tried to have her punished for bringing a false charge against an innocent person. It should also be said in this connection that the chief of the Badla Police was, sometime ago, sentenced to three months' imprisonment in a case connected with a prostitute, and was released on appeal. The Subdivisional Officer should not expect any help from the Badla police. "Ye are the salt of the earth" does not certainly apply to the Badla Police. If the salt itself is adulterated and bad, how can it sweeten the world?

9. A correspondent of the *Dacca Prakash* of the 28th June complains that *badmashi* is prevalent in the villages of Roshdi, Dakshin Charigan, Kurarbag, Kananisar and others in the Munshiganj subdivision of the Dacca district. A gang of *badmashes* are committing theft and robbery and ill-treating the villagers in various ways. About forty or forty-five respectable villagers submitted an application to the Sub-Inspector of the Srinagar police-station, complaining of the ill-treatment to which they were subjected by these ruffians. The Sub-Inspector instituted a local police inquiry, and assured the petitioners that he would report against the *badmashes*. Three months have passed, but nothing has been done to put down the high-handedness of these ruffians. Lately the Police Inspector of Munshiganj held an inquiry on the spot, but no action has yet been taken on his report. The *badmashes* have been emboldened. Theft has become an order of the day and the ruffians are threatening the villagers with vengeance. In Kaninsar there is an *Ishta devata*, or a prophet of Nama Sudras. This man has a following of about four hundred Chandals, whose sole occupation seems to be to commit all sorts of offences in the neighbouring villages. Life, honour and property will not be safe in Munshiganj if these ruffians are not put down with a high hand.

10. The *Dacca Gazette* of the 29th June says that a few days ago a large theft was committed in the house of Babu Hara Kanta Banerji, Medical Practitioner of Swarnagram, in Vikrampur, Dacca district. In cash and valuables about two thousand rupees was carried away. The thieves, however, have not yet been traced.

Small highway robberies, too, have become very prevalent in Vikrampur. People passing alone by narrow village roads across jute fields are often attacked by *badmashes* who rob them of everything they may be carrying on their persons. Such crimes were never heard of before in east Vikrampur. Have they cropped up under pressure of food scarcity, or owing to the inefficiency of the Munshiganj police?

(b)—Working of the Courts.

11. The *Sanjivani* of the 27th June complains that Mr. Wheeler, District Magistrate of Saran, is a headstrong and wayward officer. It is not more than four years that he has joined the Civil Service. But his promotion

DACCA PRAKASH,
June 28th, 1896.

DACCA-GAZETTE,
June 29th, 1896.

SANJIVANI,
June 27th, 1896.

has been very rapid, and that has most probably turned his head. He holds even old and experienced Deputy Magistrates in contempt. He is in the habit of writing such remarks as this on drafts made by able Deputy Magistrates: "I never came across such foolish drafts." On the 8th June last he issued a circular to all Deputy Magistrates enjoining them to severely punish the accused in all excise cases. Lately an old Deputy Magistrate went to see him and was most uncourteously treated by him. The Court *amla* are in perfect dread of him and thank themselves for the day on which they are not fined. In short, the Magistrate's waywardness has become quite unbearable. Young and inexperienced Civilians ought not to be placed in charge of districts. Intoxicated with power, such Magistrates think the whole world beneath their notice. The Lieutenant-Governor should take the Saran Magistrate to task.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 28th, 1896.

12. The *Dainik-o-Samachar Chandrika* of the 28th June cannot understand how the charge of theft was proved against the two Hindus who have been convicted in the Tittagarh case. Their conviction was due to the fact that the Magistrate thought it would be a political mistake to convict five Muhammadans and not to convict two Hindus. He admitted as much in transferring to his file the Lower Hooghly Jute Mills' case.

DACCA GAZETTE,
June 29th, 1896.

13. A correspondent of the *Dacca Gazette* of the 29th June takes objection to the appointment of Babus Akshay Kumar Das and Umesh Chandra Sen as Munsifs of Munshiganj, in the Dacca district, on the ground that the first officer is a native of Dakshin Vikrampur and the second a native of Manikgunj, and both have relations, friends and acquaintances in Munshiganj. Babu Umesh Chandra has also married in Bidgan in Vikrampur. The officers may dispense justice impartially; but people will still suspect their impartiality.

DACCA GAZETTE,

14. The same paper learns from the *Charu Mihir* that during his late visit to Mymensingh, Mr. Hare, Commissioner of the Dacca Division, was displeased with the Collectorate Accountant and told him to get his old head replaced by a new one, and treated other clerks of the same office to more or less similar language. But his treatment of the Deputies and Sub-Deputies was worse still. He abused them in the most unseemly language. One Sub-Deputy appeared to him not to have sufficient work, and he told him to write the D. Register along with the apprentices. The Sub-Deputy not showing any alacrity to take up the work assigned to him, Mr. Hare grew angry, and placing the end of his stick on the Sub-Deputy's shoulder, forcibly made him sit down. This, the writer is informed, is not the first time that Mr. Hare has been uncivil to his subordinate executive officers. Once at Dacca, a Deputy Collector ran away from his office in fear of the Commissioner, and the latter gave chase, to the great fun of lookers-on. Mr. Hare is also said to have treated a Collectorate *amla* in Barisal in a way which frightened the people of the place.

HINDI BANGAVASI,
June 29th, 1896.

15. The *Hindi Bangavasi* of the 29th June says that the punishment inflicted upon the Musalmans in the Tittagarh cow-killing case is very trifling, considering the nature of the crime they committed, and the punishment inflicted upon the two Hindus in the same case may be taken to be an act done in order to please Musalmans.

(d)—Education.

HITAVADI,
June 26th, 1896.

16. The *Hitavadi* of the 26th June says that the Central Text-Book Committee is gradually losing the confidence of the public. It is not fulfilling the objects with which it was created. In a Resolution issued by Sir Charles Elliott it was laid down that no member of the Committee should be present at any meeting in which the merits of a book of any friend, relative or *protégé* of his were to be considered. That the Lieutenant-Governor felt it necessary to issue such a Resolution proves, beyond a shadow of doubt, that the proceedings of the Committee had been scandalously conducted. The publishers and book-sellers of Calcutta have now prayed Sir Alfred Croft to rule that a member

of the Committee, who is himself an author of text-books, should not be present at a meeting at which the merits of a rival text-book are considered and to see that such members are gradually displaced, as opportunity occurs, by members who are not authors of text-books. Both these prayers are reasonable. Although it may not be true that injustice is done to deserving authors owing to the presence in the Committee of members who are authors of text-books, the Committee should be so constituted as to remove all possible ground for suspicion.

17. The *Samay* of the 26th June complains that the conduct of business in the Central Text-Book Committee is no better than a farce, but the wonder is that the authorities never try to remove the blots in the system. One might almost say that the Central Text-Book Committee is an association of men who have formed themselves into a society with the object of appointing books written by them or their friends and relatives as text-books. They act as they like, and there is no one to correct them. The Bengal Government sometime ago clearly laid it down that no member of the Text-Book Committee should be present at a meeting in which a book written by him is taken into consideration, with a view to its being appointed as a text-book. But this injunction of the Government has been observed more in the breach than in the observance. It is well known that four members of the Committee have appointed their own books as text-books, and are largely patronising their friends and relatives by appointing as text-books books written or printed by the latter. Such jobberies are being perpetrated in broad day-light and before the public. But there is no one to prevent their commission. The Education Commission recommended that no one having any connection with the Education Department should be appointed a member of the Text-Book Committee. But this recommendation of the Commission has never been given effect to. The principal authors and publishers of Calcutta have now submitted a memorial to the Director of Public Instruction, calling his attention to the jobberies committed by the members of the Text-Book Committee, and pointing out the absolute necessity of appointing as members of the Committee none but impartial men, who have no interest in the appointment of a particular book as a text-book. No good, however, is expected to be done by the Director of Public Instruction, who is always kept in the dark by the members of the Text-Book Committee. The time has come when higher authorities should be moved.

18. The *Saraswat Patra* of the 27th June observes that the Director of Public Instruction should carefully consider the memorial submitted to him by a number of Calcutta authors and publishers of text-books, praying for certain changes in the constitution of the Central Text-Book Committee. There can be no doubt that the reforms proposed in the memorial have the hearty approval of the public.

19. Referring to the last Bengal Administration Report, the *Sanjivani* of the 27th June complains that it is silent about the industrial school in Sonarpur in the 24-Parganas district. Nothing is said in the report about the system of education pursued in the school and the number of boys taught in it. Nothing also is said about the Purnea industrial school under the charge of the District Engineer. Why, again, is nothing said about the endowment made by Babu Jogendra Kisore Rai of Ramgopalpur for the establishment of an industrial school in Mymensingh? Has the Rai Bahadurship so much satisfied Jogendra Babu that he no longer thinks it worth his while to untie his purse-strings? Some time ago he promised to pay for the erection of a bridge over the Brahmaputra to be named after Mr. Phillips. The proposed Phillips Bridge has not been erected, and Jogendra Babu may very well pay the promised endowments for placing the Mymensingh industrial school on a firmer basis.

(e) — Local Self-Government and Municipal Administration.

20. The *Hitavadi* of the 26th June says that the Lieutenant-Governor was wrong in writing, in reply to the Chairman of the Calcutta Municipality, that the Presidency Magistrates would inflict severer punishments in

SAMAY,
June 26th, 1896.

SARASWAT PATRA,
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SANJIVANI,
June 27th, 1896.

HITAVADI,
June 26th, 1896.

nuisance cases, if the municipal officers took proper care to impress upon them the injury that is done to the public health by the commission of such offences. Many Presidency Magistrates will be unduly influenced by this hint from the Lieutenant-Governor.

HITAVADI,
June 26th, 1896.

21. The same paper says that the trenching ground at Gauripur within the jurisdiction of the North Dum-Dum Municipality has proved very injurious to the health of the adjoining villages. At the instance of the Municipality, the Magistrate of the 24-Parganas deputed the Civil Surgeon to see whether the trenching-ground was really affecting the health of the surrounding people. He said that the place was really injurious to health, and that he would take care that nightsoil was buried deep. He is also said to have made a report to that effect. But no good has been produced by his report. Nightsoil carts are passing and repassing at all hours of the day along the Jessore-Calcutta Road, so that it is almost impassable. The pits are not covered. Flies are so abundant that food cannot be kept uncovered. Why does not the Municipality try to remedy this evil? Why did it, again, permit that ground to be used as a trenching-ground after having refused permission only a year before? The writer is aware of many secret instances of neglect of duty by the Chairman and Commissioners of the Municipality, and he will publish them by and bye.

HITAVADI.

22. The same paper says that the adage "whoever goes to Lanka (Ceylon) becomes a Rakshasa (monster)" finds a perfect illustration in the case of many Indian Governors. Even the wisest and most generous Englishmen, on coming to rule over this country, become oppressors under Anglo-Indian influence. Sir Antony MacDonnell has great reputation for generosity, so that, when he was appointed Lieutenant-Governor of the North-Western Provinces, the people of Bengal regretted that they were not to have him for their ruler. But Sir Antony has now given evidence of great narrow-mindedness in connection with the appointment of a non-official Chairman for the Mussourie Municipality. That Municipality is empowered by the law to elect a non-official Chairman, and it lately appointed one, not having received any great benefit from the official Chairman whom it previously elected. This, however, enraged Sir Antony, who threatened the Municipality that Government would force it to elect an official Chairman if it did not elect one of its own accord. Not satisfied with this, he sent for the non-official Chairman and asked or ordered him to resign. There would have been some excuse for this if the non-official Chairman had been an incompetent man. But this is not the case. It is hoped that Sir Antony will yet see his mistake and mend it.

SANJIVANI,
June 27th, 1896.

23. The *Sanjivani* of the 27th June has the following:—

Money for water-supply.

The sufferings of the village people from water-scarcity are simply indescribable, and one who ever witnessed the distress of the thirsty millions could not help shedding copious tears. In the grilling heat of the summer, village women are compelled to walk a mile or a half to fetch water, muddy as it is, from distant tanks and wells. The sight is extremely painful; it almost breaks one's heart. One is led to think that the Government is sure to earn the blessings of the village people by removing this scarcity of water by any means it can, and that it would not matter even if the Government had to impose a score of new taxes for the purpose.

Some of the native papers have condemned the proposed taxation for water-supply, and among them are many who have been eternally complaining of water-scarcity and appealing to the Government for its removal. They say that the Government should dig tanks and wells at its own cost, but they fail to see that the existing resources of the Government are quite inadequate for the purpose, and that it is beyond its means to spend lakhs of rupees on the improvement of water-supply without creating new sources of income.

New sources of income should and must be created before the Government undertakes to remove water-scarcity. But the proposed measures of taxation are not likely to materially increase the resources of the Government. Musical processions are rare in most villages, and there are few villages which can send

out wheeled conveyances. Taxes on these, therefore, are not likely to bring in much into the public exchequer. The marriage tax may indeed bring in something, but that will not be at all sufficient for the purpose in view. It will subject the Government to odium, while it will in no way serve the Government's purpose.

The proposed measures of taxation thus proving inadequate, it is necessary that the Government should devise better measures. The best measures of taxation are, of course, such as will not trespass upon the scanty resources of the poor, but will make the rich pay handsomely and with pleasure. We mean that the Government should make rich men pay for titles, honours and decorations. No one will object to this sale of titles, as it will be for the good of the people. The Government need not also fear that it will subject it to the ridicule of the civilised world. The present method of conferring honours indiscriminately upon the deserving and the undeserving is far more objectionable, whereas the method we suggest will be a means of doing good to the suffering millions, at the same time that it will discriminate between the deserving and undeserving in the conferring of honours. Let the Government, therefore, create new titles and honours in addition to those already existing, and let these titles be sold at fixed and stated prices. Let, for instance, the price of a Knighthood be fixed at three lakhs, that of a Maharajaship at two lakhs, that of a Rajaship at one lakh, that of a Rai Bahadurship at twenty-five thousand rupees, that of a Rai Chaudhuriship at ten thousand rupees and that of a Raiship at five thousand. In this way the Government can easily raise ten or twelve lakhs of rupees every year, to which will be added the contributions of the District Board and the Public Exchequer. With these fifteen or sixteen lakhs a year the Government will be easily able to improve the water-supply in the mufussil.

Some of the native papers propose that the Government should advance loans to the people, so that they may, with the partial help of the Government, dig tanks and wells in their villages. In our opinion, this is far from being possible. Combination is impossible among the demoralised village people of Bengal, and they will never bestir themselves even for their own welfare. Water-scarcity in the mufassal is not likely to be removed without the intervention of the Government. Let the Government raise money, either by the sale of titles or by the imposition of a tax, which will be likely to bring in something substantial into the Public Exchequer. The village people of Bengal poor as they are, will not grumble to pay a few rupees in the shape of taxation if that can remove their water-scarcity. Those who say that they will object to the imposition of such a tax have no knowledge of the condition of things in the Bengal villages.

24. In continuation of what he wrote about the District Engineer of Jalpaiguri in a previous issue (see Report on Native Papers for 27th June, 1896, paragraph 25), a correspondent of the same paper complains that

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The District Engineer of Jalpaiguri. Gagan Babu has sunk, at the cost of the Board, a tube-well in the Altadanga Tea-garden, of which he is a share-holder and the Managing Director. There are about 125 or 150 tea-gardens in Jalpaiguri. Why has the District Engineer dug a well only in one of them? The Duars Improvement Fund is meant for the improvement of water-supply for poor people. Will the sinking of a well in the Altadanga tea-garden serve that purpose?

The writer corrects certain inaccuracies which crept into his letter published in the *Sanjivani* of the 13th June last (see Report on Native Papers for 20th June, 1896, paragraph 32). Gagan Babu's wife and Pratab Halder's son's wife are not, as previously stated, uterine sisters; they are cousins. Panchu Halder and Gagan Babu do not indeed live in the same village, but their houses are not separated by a distance of more than one mile. Panchu Halder is also a brother of Gagan Babu's sister's husband.

25. The *Dacca Prakash* of the 28th June has the following in continuation of what it wrote in a previous issue (Report on Native Papers for 27th June, paragraph 26):—

DACCA PRAKASH,
June 28th, 1896.

Taxation for water-supply.

The road-cess has for its object the construction and maintenance of village and not imperial roads. This is clearly stated in the Road Cess Act, and the Government has, in some districts, to partly bear the cost of the construction and

repair of the latter kind of roads. The subjoined table will prove our statement:—

DISTRICT.	Amount of road-cess.	Government contribution.	New roads.	Repair of roads.
1	2	3	4	5
	Rs.	Rs.	Rs.	Rs.
Burdwan	1,19,395	61,812	23,978	1,35,968
Bankura	33,517	23,239	4,707	40,650
Hooghly	73,304	49,166	17,871	88,792
24 Parganas	1,09,915	79,675	18,715	1,65,704
Jalpaiguri	43,250	28,104	40,892	27,677
Chittagong	78,101	28,439	8,872	78,491

It is quite clear from the above that in districts where the road-cess has not been sufficient for the purpose of constructing and repairing imperial roads, the Government has made large contributions to the Boards. It has also made grants of money to the District Boards for the construction and maintenance of public works, but these grants have never exceeded the required amount. In other words, the Government has been compelled to construct and maintain imperial roads at its own cost wherever it has not been able to make the village people pay for their maintenance. It is, therefore, quite clear that it is obligatory on the Government to look after the imperial roads and maintain them at its own cost, and that not only in some but in all districts. It goes without saying that the Government ought at least to maintain those roads which were constructed or used to be maintained at its own cost before the road-cess was imposed. The road-cess was not imposed for the construction and maintenance of imperial roads, and the Government ought not to divert it from its original object and purpose.

If, then, the road-cess is not spent on the construction of any, but village roads, a large surplus will be left, which could not be better spent than on the improvement of water-supply in the mufassal. There is, therefore, no need of imposing fresh taxes. Sir Alexander Mackenzie has enjoined every District Board to spend no less than five thousand rupees a year on the improvement of water-supply, which amount must, of course, come from the Road Cess Fund. The Lieutenant-Governor's Resolution, however, on Mr. Dutt's circular about the diversion of the Road Cess Fund, militates against His Honour's injunction to the District Boards. We confess, however, that the Lieutenant-Governor's arguments in favour of the diversion of the Road-Cess Fund will not hold water. The Local Self-Government Act has no doubt given the District Boards the right to spend their revenue according to their discretion. But that does not mean that they have the liberty to violate the object and purpose of a particular cess or tax. The Road Cess Act, for instance, nowhere says that the District Boards can, if necessary, divert the Road-Cess fund from its original purpose. There are other cesses for other purposes. The Duke of Argyll solemnly promised that the road-cess would never be spent for any other purpose than that for which it was imposed. People have not yet forgotten that promise, and if any law has since been passed contrary to the Road-Cess Act, the Indian public ought to have been informed of it. But there is nothing in the Local Self-Government or any other law which may be construed against the Road Cess Act.

We, therefore, pray the Lieutenant-Governor to pass an order to the effect that the road-cess should not, on any account, be spent on anything but the construction and maintenance of village roads and water channels and improvement of water-supply. The cost of constructing and maintaining imperial roads should be met from the imperial revenue, or from the Road Fund, the Ferry Fund or the Public Works Cess Fund. None of these funds should be drawn upon on account of education. The Pound Fund should be exclusively spent on the improvement of agriculture and on the medical treatment of agricultural

animals, and the improvement of their breed. Public charitable dispensaries may also be maintained with money drawn from the Pound Fund. Let Sir Alexander Mackenzie win the gratitude of the people and strengthen their loyalty by passing such an order.

26. The *Chinsura Vartavaha* of the 28th June complains that extensive jute cultivation in West Bengal has proved a source of great nuisance in the country, and a danger to the health of the people of the jute-growing districts. Jute is allowed to decompose and rot in water before the fibres are taken off. This pollutes the water, and the rotten plants emit a sickening stench which poisons the atmosphere. The process of putrefaction goes on generally during the four months from Aswin to Pous, i.e., during the malaria season, when the atmosphere, poisoned by the rotting jute, only serves to aggravate the contagious nature of the malaria poison. The cultivators, to save labour, steep the jute in water, in the very heart of the villages. Frightful is the consequence of this objectionable practice. One instance will suffice to prove this. In Bhangamora in the Hooghly district jute was allowed to rot in a pond near two gentlemen's houses. Two healthy children were born to them, but in two months they were reduced to skeletons, and died of malaria. It is a pity that the authorities are quite blind to the disastrous effects of the rotting of jute near human habitations. They ought to prohibit the objectionable practice, but they do not. The kind-hearted Lieutenant-Governor should take speedy steps to put down this practice.

CHINSURA VARTAVAHA,
June 28th, 1896.

27. The *Kasipur Nivasi* of the 28th June draws attention to the growing insanitary condition of the Barisal town, and attributes the prevalence of cholera there all the year round to an overcrowded population, particularly in its eastern portion. To relieve the pressure of population, two new market-places should be established, one in the western extremity of the town, on the Kasipur Road, and the other in the southern extremity on the Sagardi Road. The Sadar thana, too, should be removed to the Kasipur Road.

KASIPUR NIVASI,
June 28th, 1896.

The mehters of the Municipality should be made to remove night-soil during the night instead of polluting the atmosphere and scattering sickness and disease by carrying it through the streets after day-break.

28. The *Dainik-o-Samachar Chandrika* of the 28th June says that a huge building is required for the Municipal Office, and distinguished engineers will be asked to submit estimates. Why not buy the Government House, and make a more spacious building for the Viceroy? The Philadelphia Municipal Office cost eight crores, and it will be a shame if the Calcutta office does not cost at least one crore. Never mind, the money will be paid by the natives.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 28th, 1896.

(g)—*Railways and communications, including canals and irrigation.*

29. A correspondent of the *Hitavadi* of the 26th June says that the trains on the Goalando, Dacca-Mymensingh, Darjeeling-Himalayan, Rangpur-Dhubri, and Dinajpur-Motihari lines, on the Eastern Bengal Railway, contain too few carriages, and passengers have to suffer much from overcrowding. The want of waiting-rooms for native women at all the stations is also complained of.

HITAVADI,
June 26th, 1896.

30. The *Kasipur Nivasi* of the 28th June says that the new arrangement under which passengers, goods and the mail on the Madaripur-Barisal steamer line is transported on the Chandpur steamer on the Muladi river in order to be taken to Barisal, instead of being carried direct to Barisal on the Madaripur steamer, is causing serious inconvenience. Passengers start from Madaripur at 8 A.M., and coming into the Muladi river in about an hour, have to wait there till 1 or 2 P.M., in expectation of the Chandpur steamer. In the rainy season delay in the arrival of this steamer cannot be avoided.

KASIPUR NIVASI,
June 28th, 1896.

31. The *Dainik-o-Samachar Chandrika* of the 29th June says that two native ladies, who had gone to Mahesh by the East Indian Railway, on the occasion of the *Snanatra* festival, had to undergo much trouble at the Howrah station on their return journey, as they had given the wrong halves of their

DAINIK-O-SAMACHAR
CHANDRIKA,
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return tickets at Serampore. When return tickets are issued to native women, there should be something to clearly indicate which halves should be used on the up and which on the down journey.

(h)—General.

HITAVADI,
June 26th, 1896.

32. The *Hitavadi* of the 26th June says that the male coolies who once enter into contract for service in tea-gardens have to lay their bones in those gardens, and the young women who go to those gardens as coolies are made instruments for the carnal gratification of every man in authority there, from the manager to the peon. Englishmen are advocates for freedom in trade, and, indeed, in everything! They are anxious to make a factory law to prevent oppression on factory hands. They have also a law for the prevention of cruelty to animals. Why are they then indifferent to the sufferings of the poor coolies?

Government's attitude towards tea-garden coolies.

Very few coolies go to tea-gardens of their own accord. Most of them are made to enter into contract by force or guile. The law for the protection of coolies is a dead-letter. The punishment, which is sometimes meted out to convicted recruiters, is trifling compared with their earnings, and has therefore no deterrent effect.

Here is the case of the abduction of a woman by two coolie-recruiters, as reported by two respectable correspondents in the *Bankura Darpan*. Kunja Ganguli, of village Chuyamasina, and Bhusan, a resident of village Khurtentule, and one who has been but lately released from jail, where he was sent for abuses in coolie-recruiting, have enticed away Raimani Khayrani, wife of Naderchand of village Chuyamasina. Her infant children are crying about in the streets. Her husband is searching for her in Bankura town like one gone mad.

Sir Alexander Mackenzie once assured us, in an interview, that he would do his best to put an end to the sufferings of the coolies, and we therefore look to him for redress.

HITAVADI.

33. The same paper says that the Magistrate of Midnapore proposes to levy a fee varying from four to sixteen rupees for the examination of all cars that are to be drawn on the occasion of the car festival. Many people in the Midnapore district make a point of performing all the *pujas* and festivals enjoined by their religion. Most of these people perform the car-festival at an expenditure of six or seven rupees, and to require them to pay a fee of rupees six for the examination of their cars would be clearly absurd. An examination of small cars is not at all necessary. And large cars should be examined free of charge, as in previous years. There should be no tax upon religion.

Car-examination in Midnapore.

34. Referring to the official contradiction of the statement that the Punjab Government interfered with the movement for the encouragement of native industries, the *Sanjivani* of the 27th June observes that the statement which appeared in the *Hindu Advocate*, and to which the official contradiction refers, was a translation of what appeared in one of this paper's previous issues. The Lieutenant-Governor of the Punjab will, it is hoped, be kind enough to publish the report of the investigation instituted by His Honour into the charges preferred against the Punjab officials, so that the public may fairly judge whether the *Sanjivani* or the Punjab Government is right.

Official interference with the movement for the encouragement of native industries.

SANJIVANI,
June 27th, 1896.

SANJIVANI.

The seat of Government in the North-Western Provinces.

35. The same paper disapproves the proposal of transferring the seat of Government in the North-Western Provinces from Allahabad to Lucknow. Agra was the seat of Government for thirty-six years, but pleasure-seeking Europeans did not like Agra, because Agra possesses no places of amusement for Europeans. The seat of Government was accordingly transferred to Allahabad, which, too, does not possess attractions for European residents. Lucknow, with its race-course, tennis-hall, theatre, ball-room and club, is the favourite of the Europeans, and an agitation has been set up in favour of the transfer of the seat of Government to Lucknow. Already many of the important public offices have been transferred to that place. It is most likely that Allahabad will cease to be the seat of Government at no distant date.

36. In connection with Sir Alexander Mackenzie's coming visit to Dacca, the *Dacca Prakash* of the 28th June wishes to draw His Honour's attention to the following matters :—

(1) Under the Chairmanship of Babu Iswar Chandra Sil, who was made a Municipal Commissioner, solely through Sir Charles Elliott's partiality for him, the Dacca Municipality has been reduced to a deplorable condition. The work of road-repair, street-lighting and removal of night-soil is not done as before. Even his supporters in the Municipality have, therefore, joined his enemies in calling upon him to resign his high office.

(2) The absence of a railway directly between Dacca and Goalundo has been a serious obstacle to the trade of East Bengal. Such a line will bring in larger profits to Government than are derived from any other line. From the Bengal Government's own Administration Report, it appears that Dacca annually exports 73,91,685 maunds of jute to Calcutta, and the traffic in other goods exceeds 1,20,00,000 maunds. Taking railway freight at 2 annas per maund, this traffic alone will bring in Rs. 15,00,000. The passenger traffic will also yield an income not less than Rs. 5,00,000, as will appear from an inspection of the traffic receipts of the Goalundo-Narayanganj steamer and the Dacca-Mymensingh Railway. The line will be forty-five miles long and will cost not more than 25 lakhs, in addition to something like 20 lakhs, for a bridge over the Dhaleswari. What objection can there be to invest 45 lakhs on a line which will yield a gross income of 20 lakhs every year? Deducting the interest on the capital, Rs. 1,57,500, and Rs. 1,42,500 for the working expenses, the profit left will be larger than is left by any other line, taking mileage into account. The construction of the line will increase the traffic of the Dacca-Mymensingh Railway as well, and Narayanganj being only three hours journey by steamer from the Chandpur station of the Assam-Bengal Railway, passengers and goods conveyed by the latter line will certainly take the Dacca-Goalundo route to Calcutta in preference to any other. This will very appreciably swell the profits of the suggested line. The goods traffic of East Bengal with Calcutta is now mainly carried on by means of country-boats and steamers, because on the Narayanganj Goalundo route much delay occurs in transporting goods from the former to the latter station. The Government of Sir Stuart Bayley did not permit the Dacca District Board to construct the tramway it had projected, on the ground that Government contemplated constructing a Dacca-Goalundo Railway. But Sir Stuart's project has not been put into execution, and a tramway, too, has not been constructed.

(3) The export of oils, tobacco, sugar, molasses, and black-pepper from Manikganj to Dacca has been greatly hampered by the silting up of the Buriganga. For sometime no large boat has been able to navigate the river. Either this river should be dredged, or a railway should be constructed between Dacca and Manikganj.

(4) The mouth of the Ichhamati river, in the Manikganj subdivision should also be dredged, because the water has become stagnant and unfit for drinking purposes. Large numbers of the inhabitants of Jafarganj, Harirampore, Manikganj, Nawabganj and Srinagar fall victims to various diseases, and even to death, by drinking this water. The work can be accomplished by devoting to this work the whole of one year's allotment to the Local Board.

37. The *Dainik-o-Samachar Chandrika* of the 2nd July has the following :—

The Kol prophet.

There was lately quite a sensation among the Kols of Chota Nagpur. In a village in the Singhbhum district a Kol prophet suddenly appeared. He is a young Kol of the name of Brisha Mundal. He proclaimed himself as an *avatar* or a *bhagawan*, i.e., an incarnation of God. "British rule in India," proclaimed this self-deluded Kol, "has come to an end. I am now the sovereign of this country. British guns have been turned into stocks and stones, and British coin has become water. The Government officers are threatening me with the destruction of my sovereignty. Fear them not! Drive them away from this place. Drive out the British Police who have trespassed into the sacred precincts of my palace. I am the Universe; I am God; I am your Divine Father. My territory is bounded by two rivers. The curse of God is on the country.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 2nd, 1896.

There will be a rain of fire and brimstone throughout the country. My territory alone will be saved, and all who will not take shelter therein will perish. Do not obey the British Government any longer. Obey me. Pay your taxes to none but me. I shall let you enjoy your lands free!"

From the top of his lowly cottage, which his imagination magnified into a royal palace, the self-deluded, uncivilised Kol proclaimed his political and religious sovereignty. The ignorant Kols took him for his word. They believed in his divinity, and flocked to him from far and near. Fired by the eloquence of their false prophet they even defied the police. The authorities took fright, and could no longer remain indifferent. The history of the Sonthal rebellion was still fresh in their mind, and they feared a Kol rebellion. The Kol prophet with his followers was arrested. He and fifteen of his followers have been convicted, fined and sentenced to imprisonment by the Deputy Commissioner of Lohardaga. The sentence has been confirmed on appeal by both the Judicial Commissioner of Chota Nagpur and the Calcutta High Court.

In one sense, no doubt, the Kol Avatar and his followers committed a serious offence. Their conduct might excite the Kols into rebellion. Nevertheless, these self-deluded Kols should be treated as madmen, and their offence as an offence committed by a lunatic. None but mad men could act and preach like the Kol prophet. There is very little difference between a mad man and a barbarian. But the punishment inflicted on the deluded Kols has no doubt brought them to their senses and they should be soon released. The object of the Government has been served, and the ignorant Kols need no longer be detained in jail. The authorities need not fear that, once released, these Kols will break out into a rebellion. Released from jail, they are not likely to create any disturbance. But if they are not released, the Kols will regard them as martyrs. That will create discontent among them, and this discontent may lead to serious consequences.

Sir Alexander Mackenzie should carefully consider the matter and find his way to release the deluded Kols and their self-deluded prophet.

III.—LEGISLATIVE.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 1st, 1896.

38. The *Dainik-o-Samachar Chandrika* of the 1st July considers it unjust that the zamindars of the province, who are the pillars of the empire, should not be allowed the privilege of sending a representative to the Bengal Council, when European merchants and even European tradesmen enjoy the privilege. The matter was referred to in the Krishnagar Conference, and Government was requested to confer the privilege on the British Indian Association. Government should grant the prayer of the Conference.

IV.—NATIVE STATES.

SAHACHAR,
June 24th, 1896.

39. The London *Spectator's* article on the education which is given to Indian Princes at the Rajkumar College leads the *Sahachar* of the 24th June to deliver itself in the following manner:—

The writer in the *Spectator* says that an Indian Prince who had received his education at the Rajkumar College told an English friend of his that his English education made him feel like a stranger in his own State and among his relatives; that it seemed to him as if he had not even friends among his own people, and his very kith-and-kin looked upon him as a stranger, and considered his very speech foreign and unfamiliar; that his ministers, too, though they carried on the administration according to his views and in obedience to his orders, never seemed to agree with him. All this was very painful to the Prince, and after having carried on the administration in this manner for some time, he was so disappointed in his desire to become a model, that in sheer disgust he took to the English vice of drinking.

It cannot be that this falling off was due to the Prince's English education. The Prince fell off because he was taught to imitate English habits and manners. There are many native Princes in Bengal who have received English education, but not at the Rajkumar College, and they are not Anglicised. The Maharaja of Darbhanga may be mentioned as the first and foremost among these

Princes. He received his education under a gentleman who had been Principal of the Rajkumar College. He was taught English language, literature and science, but was never taught to imitate English habits and manners. Herein lay the difference between the education of the Maharaja of Darbhanga and that of the Prince who fell off. The pupils at the Rajkumar College are taught on the same method as the scions of noble families in England are trained up at Eton. But the Eton system does not suit Indian Princes, who have to live among relatives and rule over people who are perfect strangers to the language, the religion and the manners of the English people. If inability to join in English games and attend English balls makes an Indian unfit to mix in English society, it is better for Indian Princes to avoid such society altogether and remain content with such education as will enable them, with sincere loyalty to the British Crown, to rule their States. It is not advisable to give Indian Princes an education which makes them strangers to their own people. They should be taught English language, literature and science, as a acknowledge of these will expand and enlighten their minds, and thereby make them fitter rulers of States, but their instruction in Indian languages, literatures and sciences should not at the same time be neglected.

40. The *Bihar Bandhu* of the 28th June has the following:—

Present condition of the Native Chiefs.

The condition to which the Native States have been brought by the high-handedness of Political Officers seems to indicate that the very names of the Native Chiefs will soon disappear from the annals of the Indian Empire. There is scarcely any Indian chief who is not charged with misconduct and who is not an eye-sore to his Political Officer! Truth to say, the condition of the Indian Feudatory chiefs is worse than that of the British subjects in India. They are mere puppets under the control of their Political Agents, and they have no hand in the management of their own State affairs. If any Native chief ventures to complain to Government against the treatment which he receives at the hands of his Political Nawab, the latter puts the case in such a light that the higher authorities consider it waste of time to enquire into the complaint. But there are not many chiefs who dare complain against their Political Nawabs, because they know that if they complain they will incur their displeasure. The Political Officers have thus the fullest control over the very lives and properties of the Native Chiefs.

The Native Chiefs should secure the services of some members of Parliament, who will bring their grievances to the notice of that body. The British Government in England should be requested to ask the Government of India to have all differences between Political Officers and Native Chiefs settled by a Commission consisting of both Natives and Europeans.

BIHAR BANDHU,
June 28th, 1896.

VI.—MISCELLANEOUS.

41. The *Sansodhini* of the 19th June writes as follows:—

The *Englishman's* Chittagong correspondent on the Birthday celebration.

When Englishmen who fatten on India's money can give proof of their gratitude, enlightenment, truthfulness and magnanimity by calling the Bengalis "monumental liars," what wonder that the *Englishman's* Chittagong correspondent (who must be an Englishman, for no one else could put so much falsehood together, and at the same time call others liars) should make a display of his veracity and refined taste by unjustly calumniating the people of Chittagong? Burke said that the man who calumniates a whole country or community is a boor and deceitful liar. Mr. Skrine pretends to be a man of culture; why then does he every now and then make use of filthy language fit to be used only by an uncivilised boor. Harsh language and the whip seem to be his only logic, and ability to use this logic appears to be the only perfection which he has derived from his high culture. No one can question the truthfulness of the *Englishman's* correspondent. But was the gentleman present at the meeting of the Birthday Committee? Did he see the Committee's resolutions? The resolutions clearly said that the money which would be raised for the Birthday celebration should be principally devoted to amusements, and only the surplus which remained should be spent in erecting a town-hall and a public library. But there is no reference in the resolutions to the construction of a municipal hospital. And why should there be any?

SANSODHINI,
June 19th, 1896.

The contract for building the hospital was completed, and its construction was already begun. The correspondent's statement that the Birthday Committee proposed to devote the surplus to the construction of a hospital is only a proof of an Englishman's truthfulness. The correspondent must have some hidden motive in thus perverting truth. He also says that the subscriptions were paid freely and willingly. This is what a Christian and English gentleman says. But the fact is, the subscribers had not the least sympathy with the way their money was proposed to be wasted. The subscriptions were paid from fear because they were asked for in the name of the Commissioner. Rice is selling at eight to ten seers per rupee, and who could, in this hard time, willingly throw away his children's bread upon the cruel, worthless and irreligious amusements which were proposed by the Commissioner?

EDUCATION GAZETTE,
June 26th, 1896.

42. A correspondent of the *Education Gazette* of the 26th June writes as follows on the subject of loyalty:—

The Indian's loyalty.

It is perfectly possible for man to look upon an image made by his own hands as possessed of divine attributes. And it is not strange that the thing which our imagination has endowed with certain powers and qualities should come to be an object of our sincere love and devotion. Indeed what man naturally does in all such cases is to attribute to an object certain qualities and then bring himself to regard it with feelings of affection and respect, which, by exercise and cultivation gradually, ripen into devotion and *bhakti*.

It is in this way that the existence of loyalty in the human heart may be accounted for. We all know that, like ordinary mortals, the sovereign is liable to disease and despondency, that he is not free from fear or greed, that, properly considered, wealth, prestige, power and glory belong to him not by virtue of his absolute right therein but because they have been conferred on him by his subjects, and that, in short, he is only their trustee and nothing more. And yet we regard the sovereign as the source and the seat of all power and honour. He is a god among men deserving of all reverence and free from sin; his sight is auspicious and his touch cures disease. The gods of the different worlds, Indra, Yama, Varun, Kuver, &c., all reside in the sovereign. As ruler and proprietor of the land he is entitled to a share of the oblations made in honour of the *pitris*.

It is therefore perfectly clear that loyalty is a sentiment which is based on imagination, and that consequently its strength and intensity will vary in proportion as the faculty of imagination varies in strength and intensity in different individuals, races and conditions of society. A fervid imagination will make one completely forget the true nature of the object which it has clothed with qualities of its own choice, but where imagination is weak, the real nature of that object is never completely lost sight of.

The nations of the East possess a more powerful imagination than the nations of the West. Hence, there is more intense and profound loyalty in Asia than in Europe, and the Hindus are naturally more loyal than Englishmen. The idea that the sovereign is the people's trustee and is at best an erring mortal, open to temptations, enters largely and prominently into the composition of European loyalty, and every act of the sovereign is in Europe subjected to severe scrutiny. The Indians, on the other hand, attribute all possible good qualities to the sovereign, and, confiding and trustful as they are, entertain towards him a feeling of the profoundest loyalty. It is essential therefore that the sovereign authority in this country should be always carefully exercised for the benefit of the subject population. It can never be wise or politic to gratuitously dispel the happy dream of those that look upon the sovereign as the source of all good qualities, or to increase their already heavy burdens. Nor is it proper to give expression to such views as that "though this particular measure is wrong, still we are adopting it for the sake of a particular section of the community or from political considerations."

Many English statesmen believe that as most native princes of India are found to care only for their own ease and comfort and for pomp and pageantry, the popular conception of a sovereign's duty is not higher than that. They also say that in Hindu and Musalman times, the sovereign could appropriate the whole of the revenue to his personal and private use without spending any part of it for the good of his subjects.

But it is no news to the people of India to be told that the public revenues are money which the sovereign only holds in trust for his subjects. The reign of Ram was an ideal reign in India, both as regards the power and prestige of the ruler and the success with which he discharged his duty of pleasing his subjects. The Musalman Emperor, Nasiruddin, copied the Koran with his own hands, and applied the proceeds to the purchase of his own food and clothing. He was of opinion that he was not justified in spending a cowri of the public revenues for that purpose. Of course, cases like these occurred only during the palmy days of Musalman rule in India; but has any European sovereign ever thought of such a thing even in dream? All of them are in receipt of fat pensions, and like Napoleon III of France are purchasing properties in America and Switzerland in view of any adverse turn of fortune which popular rebellion may bring about.

Thanks to the injunctions of the Hindu *sastras*, the revenues of the Native Princes in India are mostly expended on religious works and works of public utility, such as the excavation of tanks and canals and the construction of temples. Those revenues are also spent in giving encouragement to native arts and manufactures. It is true the life of luxury led by Indian Rajas and Nawabs is responsible for the trade in the muslin of Dacca, the *kinkob* of Benares, the shawl of Cashmere and the otto of Ghazipur, but it is also true that many thousands of families in the country have, for centuries past, found their occupation and bread in the production of those articles of luxury. The Rajas and zamindars lived in common houses which had no pretension to architectural beauty, but they had very large tanks and other reservoirs of water excavated at their own cost. For these reasons even the native Chief whom Europeans regard as the most worthless of his class, does good to his subjects, and is loved by them. The European blames these Princes because they give feasts to Brahmans, but he does not see that these feasts are only another form of scholarships given to the learned classes.

Native Princes have now-a-days reduced their expenditure on religious works, works of public utility and articles of native manufacture, and are making a large expense on account of English-made goods, English food and English officers. For this reason, though they have introduced in their States "Civil Lists," "Budgets" and "Departments of the Public Service," they find themselves unable to please their subjects as before. The amount of benefit which these subjects of the Native Princes obtained in the shape of the salaries of native officers, of the price of native manufactures and of charitable works in return for the taxes they paid, was larger than that they now enjoy, though the amount they paid in taxes was smaller than what they are now required to pay. The spread of English education in the country is leading even the subjects of Native States to make enquiries in such matters.

The educated natives who have learnt to watch public measures are no longer satisfied with such platitudes as that "the native non-regulation system was bad, but the present arrangements have done much good." They are not easily taken in, and ask in the style and tone of European statesmen whether or no, under the present arrangements, the native subjects are receiving a larger return for their taxes than before. If they are not, the administration, judged by the European standard, is radically wrong.

This change in the nature of native loyalty, which has been brought about by English education, is favourable neither to their intellectual nor their moral development. It is for this reason that the elective system of representation does not prove sufficiently beneficial. It is exceedingly desirable that whatever measures may be adopted by the sovereign in the conscientious discharge of his duties, and with the assistance of his conscientious ministers should, as soon as they are adopted, or after a few days, be regarded as just and beneficial by the whole people. If this be the case, even those natives who have received English education will probably come to look upon the sovereign in the light of a god. "What do we understand? Such foresight—such sympathy, it is not possible for man to possess." Such ought to be the attitude of the native subjects to their sovereign or they would incur sin. Even those natives who have learnt English are not unwilling to regard their sovereign as possessed of all good qualities. As for the masses, they are loyal under all circumstances, and will, thanks to their habit and training, even remain such.

GENERAL AND
GAUHARI ASFI,
June 30th, 1896.

43. The *General and Gauhari Asfi* of the 30th June does not see what benefit the people of Bihar have derived from their connection with Bengal, or why the authorities are

so unwilling to separate Bihar from Bengal Proper. Have the Biharis physical or other connection with Bengal or Bengalis? Bihar by its physical character is very different from Lower Bengal. And it was simply for the sake of administrative convenience that the English Government, at the beginning of its rule, amalgamated the Subah of Bihar with Lower Bengal. The chief disadvantage of the existing arrangement is that, following the example of the Bengal courts, the Bihar courts, too, have, to a large extent, adopted English as their court language, although Bihar is far less advanced in education than Bengal. The substitution of English for Urdu, as court language, has filled the Bihar courts with Bengali officers, because owing to their backwardness in education the Biharis themselves cannot compete with the Bengalis.

ASSAM PAPERS.

PARIDARSHAK-O-
SRIHATTAVASI,
Second fortnight of
Jaishtha, 1303 B.S.

44. A correspondent of the *Paridarsak-o-Srihattavasi* for the 2nd fortnight of Jaishtha 1303 B.S., writes as follows in English:—

The Assam Education Department.
It is a matter of the greatest possible regret that while affairs in every other department of the Administration of Assam are more or less progressive, the Education should ever be on the backsliding scale of retrogression. Strangely enough its wheel revolves only to recede. All wonder but none has ever attempted in a true spirit an inquiry into the reason why this branch—not at all an unimportant one—of the administrative machinery should thus be thrown out of all harmony with its fellows. The defects, it seems to me, are rooted in its very constitution, undermined by continued favouritism and mal-administration. That a screw is loose somewhere is recognised by all, but how to put it to rights is not known to any.

The weakness, rather unfitness of the present Director of Public Instruction, Assam, is well known, and has on many occasions been the subject of journalistic animadversion. His being in the leading strings of his office and his inexplicable and unreasonable partiality for the people of "terra sancta" as some one has nicknamed the old Muhammadan capital of East Bengal, from which the main supply of teachers has been drawn, are hackneyed subjects. But what astounds all more than anything else is that this complacent and ungrudging acquiescence in the views and opinions of others is rendered to an office which has a name for weakness in point of intelligence and learning even at Shillong. What should one think of a Head of a Department, an officer of long standing who has consumed almost a life time of non-literary ease at the helm of the education barque of this benighted Province, lending himself to the intrigues and interested designs of an office which, besides being weak and unenlightened, *tout ensemble*, cannot boast of a single person who can put two and two together in correct and idiomatic English, not to speak of sound notions and such like?

A close observer of the transpirings in this department will find it the most ridiculous exemplar of incongruity, an anomaly whose contrasts are irreconcilable. Education is imparted through an agency destitute of any the least touch of the leaven of education, real and earnest; while its workings are guided by principles the most backward and subversive of all education. I shall try to establish this position later on. The backward condition in which it has fallen is on the downward progress and shows no signs of improvement, notwithstanding means, inexpensive and easy ones, to ameliorate it. All the evils that are now eating into the very vitals of it have the origin in and draw nourishment from the retrograde and unenlightened policy persistently followed by its head, and the defective administration that under the present Director, with his want of independence and largeheartedness, has become almost a crying evil to cope with which fresh energy and fresher love of education for its own sake are absolutely necessary.

The general confusion and want of harmony in the department is consequent upon the signal inability of its head to rise to the occasion and to cope with problems arising anew daily. He seems to be merely a fossilized form of an old type of administrators who have picked a few odd notions to which

they stick with unreasoned and destructive pertinacity in the face of the rapid strides with which events have advanced since their time. Faddist he is not, for he seems to have ridden down whatever hobbies he began his career with. But there is no gainsaying the fact that he is an out and out backer of the pernicious principle of favouritism to which are traceable all the heart-burnings that rankle in the department. Instances of injustice and *zoolum* upon the ill-paid and ill-treated master, not denizens of *terra sancta*, which are the natural consequence of this vicious principle, are not few and far between, but sown broad cast over the whole ground and the whole year. Coupled with the fact already alluded to, viz., that the Director, the idol of his old servants, is in the leash of his self seeking office, is another of a little less consequence, which again is a matter of universal complaint among the teachers and Sub-Inspectors, to wit, the fact that he lends a much too willing ear to the counsels, not always disinterested and edifying, of a certain Head-Master and certain Deputy Inspector in matters relating to general management of the department. This unseemly readiness to see and do things with the eyes of others, be they hoary-headed servants or giants of intellect and experience, is as sure an index as one can wish of a signal want of independence, the prime quality of an administrator, and imbecility. Miscarriage of justice in the disposition of appointments is the natural outcome of, and the inevitable evil attached to such puppetdom.

To make confusion worse confounded, the *persona grata* avail themselves of every possible opportunity to turn this pliancy of their head to good account. In fact, the utmost advantage is taken of this failing without any of those "compunctious visitings" that the poet speaks of. The evil is in this way being pushed to its extreme, and the disaffection is daily growing towards recrudescence.

45. The same paper complains that the rice market is every day going up in Sylhet and scarcity is apprehended. Within ten or twelve days the price of rice has risen from Rs. 4 to 5 per maund. The district authorities should secure the importation of rice in large quantities into Sylhet from other parts of the country.

PARIDARSHAK-O-
SRIHATTAVASI.
Second fortnight of
Jaishta 1303 B.S.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 4th July 1896.

